CURVE: Journal of Economic, Business and Accounting,
Vol. 2 No. 2, 2026

The Effect of Sharia Financial Literacy and Halal Lifestyle on Generation Z's Interest in Saving at Sharia Banks in Surabaya, with Self-Control as a Moderating Variable

Muhammad Firdaus[1*], Nurul Fatma Hasan[2]

[1*]Faculty of Islamic Economics and Business, Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia
Mohfirdaus456@email.com
[2] Faculty of Islamic Economics and Business, Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia
Nurul.fatma.hasan@uinsa.ac.id

ARTICLE INFO
Article History:
Recieved : 11 June 2026
Revised: 17 July 2026
Accepted: 28 July 2026

Keyword:
Generation Z;
Halal Lifestyle;
Islamic Financial Literacy;
Saving Interest;
Self-Control.

ABSTRACT

This study analyzes the influence of Sharia financial literacy and halal lifestyle on Generation Z's interest in saving at Sharia banks in Surabaya, while examining the moderating role of self-control. Utilizing a quantitative approach, primary data were gathered through Likert-scale questionnaires distributed to 105 purposively selected Generation Z respondents in Surabaya. Data analysis was conducted using IBM SPSS version 25, employing multiple linear regression to evaluate direct effects and Moderated Regression Analysis (MRA) to test the moderating effects. The results indicate that Sharia financial literacy, halal lifestyle, and self-control individually exert a significant direct effect on Generation Z's interest in saving at Sharia banks. However, self-control was not proven to moderate the influence of either Sharia financial literacy or halal lifestyle on their saving interest. These findings contribute academic and practical insights, particularly for Sharia banking institutions in formulating strategic policies to capture the Generation Z market by strengthening Sharia financial literacy programs and promoting the practical implementation of a halal lifestyle.

How to Cite:
Author, F., Author, S., & Author, T. (2025). The title is written in Indonesian or English. *CURVE: Journal of Economic, Business and Accounting, 11*(1), 1-13.

E-ISSN: 3110-8814

INTRODUCTION

As a strategic demographic pillar in Indonesia, Generation Z (Gen Z) accounts for nearly 28% of the total population, positioning them as the primary drivers of the future economy in welcoming the demographic dividend era (BPS, 2020). Individuals born between 1997 and 2012 are currently entering their productive age, holding immense potential as banking consumers (Dimock, 2019). Their characteristics as digital natives who are highly acclimated to technological innovations render their financial behavior exceptionally dynamic compared to previous generations (Wibowo & Ayuningtyas, 2024), making them a crucial target market for financial institutions, particularly in accelerating sharia-based financial inclusion.

However, this massive potential is confronted with contradictory consumption patterns. The convenience of financial technology (FinTech) alongside pervasive social media exposure has triggered high consumerist behavior and social pressures (hedonism) among Gen Z. As a result, they frequently become entangled in instant debt facilities for short-term gratification before allocating funds for long-term savings (Safira et al., 2023). This reality is underscored by Gen Z's vulnerability to impulsive buying and digital lending services, specifically Buy Now Pay Later (BNPL) (Restike et al., 2024).

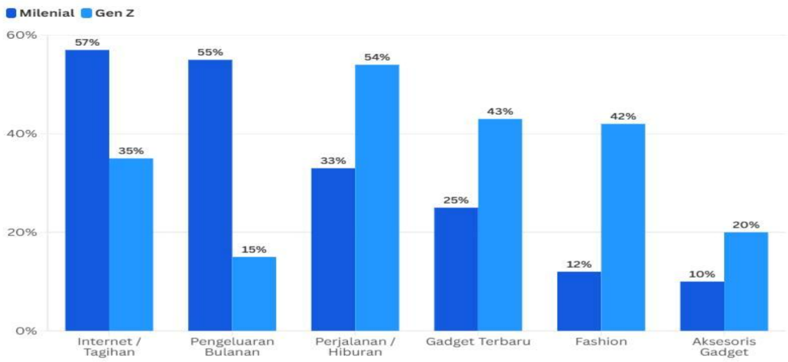

Figure 1.1 Comparative Data of Paylater Usage Between Millennials and Gen Z

Based on the digital credit usage data shown in Figure 1.1, 54% of Gen Z utilize paylater services for travel or entertainment and 42% for fashion needs—figures significantly higher than those of Millennials, who stand at 33% and 12%, respectively. This tendency to follow social trends and maintain high impulsivity

E-ISSN: 3110-8814

ultimately serves as a major impediment for Gen Z in cultivating a consistent saving habit (Restike et al., 2024).

Fundamentally, saving is a vital activity for allocating income to meet future needs and instilling financial responsibility from a young age (Raszad & Purwanto, 2021). Managing wealth wisely requires individuals to exercise self-restraint, avoid excessive consumption, and prioritize essential needs. Despite the rising cost of living, the saving intention among Indonesian youth remains low, primarily due to a lack of financial management knowledge, which is closely tied to Gen Z's financial literacy levels (Negara et al., 2022).

In Indonesia, a wide gap persists between financial understanding and actual service utilization, particularly within the sharia banking sector.

Figure 1. 2 Data on the 2025 Financial Literacy and Inclusion Survey

Based on Figure 1.2, the national financial literacy rate has reached 65.43% with an inclusion rate of 75.02%. However, a stark contrast emerges across sectors: conventional finance registers 65.08% literacy and 73.55% inclusion, whereas Islamic finance lags significantly with a literacy rate of only 39.11% and a dismally low inclusion rate of 12.88%. This reality directly impacts Gen Z's low saving interest in Islamic banks, constraining the national market share of the sharia banking industry to just 7.31%, compared to conventional banking's dominant 92.69% (OJK, 2024). This low inclusion stems directly from a lack of understanding regarding sharia savings products. Comprehensive Islamic financial literacy encompassing knowledge, skills, and sharia-compliant attitudes (Rahim et al., 2016) is therefore crucial to instilling confidence that sharia products are free from usury (riba) and aligned with Islamic economic principles

Concurrently, the booming halal lifestyle trend among the youth (such as halal food, fashion, and cosmetics) has not yet translated into selecting sharia financial institutions. While a halal lifestyle reflects a comprehensive effort to live according to Islamic values (Muslim Judicial Halal Trust), Gen Z's tendency to prioritize branded goods to follow social trends often diverts their income toward immediate consumption rather than savings (Ishlakhatus Sa'idah et al., 2025).

Consequently, the intention to save cannot be translated into actual behavior without adequate self-control. Self-control is an individual's capacity to consciously modify behavior to adjust to situations through cognitive processes (Averill, 1973 in Marsela & Supriatna, 2019). Financially, it curbs short-term impulses, prevents impulsive buying, and prioritizes needs over desires (Syifa Salsabilla & Wicaksono, 2025). On a macro level, strengthening self-control and saving intentions among Gen Z is vital to driving national sharia banking inclusion. To compete with conventional counterparts and maintain stable industry performance (OJK, 2024), Islamic banks must design products and outreach strategies that successfully integrate the ethical values of a halal lifestyle with the digital convenience sought by Gen Z.

METHODS

This study employed an associative research design with a quantitative approach to examine the influence of Islamic financial literacy and halal lifestyle on Generation Z's saving intention in Islamic banks, with self-control serving as a moderating variable. The associative approach aims to analyze the causal relationships among the independent variables, the dependent variable, and the moderating variable (Siregar, 2013).Within this structural design, Islamic financial literacy (X1) and halal lifestyle (X2) represent key internal and environmental drivers that directly shape individual financial inclinations. Concurrently, self-control (Z) functions as an internal psychological mechanism that can strengthen or weaken the direct effects of both independent variables on Generation Z's ultimate decision to save in Islamic banks (Y). The proposed structural pathways illustrating these direct and moderated interactions are presented in the conceptual framework below.

E-ISSN: 3110-8814

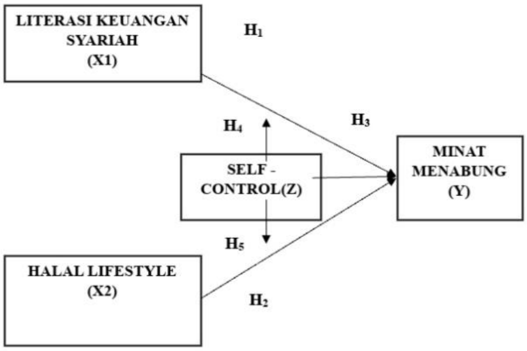

Figure 2.1 Conceptual Framework

To operationalize the constructs illustrated in the conceptual framework, each variable was evaluated using specific measurement dimensions. Islamic financial literacy (X1) was measured using four indicators adapted from Remund (2010), namely knowledge, ability, attitude, and trust. Halal lifestyle (X2) was measured based on the indicators proposed by Ambali and Bakar (2014), including opinion, interest, and behavior. Saving intention (Y) adopted four indicators from Lucas and Britt (2003) as cited in Haryono (2022): attention, interest, desire, and conviction. Meanwhile, self-control (Z) was measured using four indicators adapted from Nofsinger (2005), covering financial discipline, saving behavior, financial planning, and spending control.The population of this study consisted of Generation Z residing in Surabaya. Respondents were selected using a non-probability purposive sampling technique with the criteria of being Muslim, aged 17–27 years, residing in Surabaya, and willing to complete the questionnaire (Sugiyono, 2013). The sample size was determined using the guideline proposed by Hair et al. (2013), which recommends 5–10 respondents for each research indicator. Since this study employed 15 indicators, a multiplier of seven was applied, resulting in a total sample of 105 respondents.Primary data were collected through a structured questionnaire using a five-point Likert scale (Sudarman, 2018). Prior to hypothesis testing, the research instrument was evaluated through validity and reliability tests. Data analysis was performed using IBM SPSS Statistics version 25, including classical assumption tests (normality, multicollinearity, heteroscedasticity, and linearity), multiple linear regression analysis,Moderated Regression Analysis (MRA), F-test, t-test, and coefficient of determination (R^2).

RESULT AND DISCUSSION

Validity Test

Based on Table 3.1, all 30 statement items have r-calculated values > 0.191 ($\alpha = 0.05$), indicating that all research instruments are valid and suitable for further analysis.

Table 3.1 Validity Test Results

Variable	Item	r Table	r Calculated	Result
Islamic Financial Literacy (X1)	X1.1	0,191	0,662	Valid
	X1.2	0,191	0,615	Valid
	X1.3	0,191	0,679	Valid
	X1.4	0,191	0,665	Valid
	X1.5	0,191	0,667	Valid
	X1.6	0,191	0,407	Valid
	X1.7	0,191	0,653	Valid
	X1.8	0,191	0,722	Valid
Halal Lifestyle (X2)	X2.1	0,191	0,752	Valid
	X2.2	0,191	0,555	Valid
	X2.3	0,191	0,751	Valid
	X2.4	0,191	0,602	Valid
	X2.5	0,191	0,647	Valid
	X2.6	0,191	0,662	Valid
Saving Interest (Y)	Y.1	0,191	0,781	Valid
	Y.2	0,191	0,682	Valid
	Y.3	0,191	0,709	Valid
	Y.4	0,191	0,813	Valid
	Y.5	0,191	0,780	Valid
	Y.6	0,191	0,714	Valid
	Y.7	0,191	0,778	Valid

E-ISSN: 3110-8814

Variable	Item	r Table	r Calculated	Result
	Y.8	**0,191**	**0,759**	**Valid**
Self-Control (Z)	**Z.1**	**0,191**	**0,594**	**Valid**
	Z.2	**0,191**	**0,734**	**Valid**
	Z.3	**0,191**	**0,551**	**Valid**
	Z.4	**0,191**	**0,850**	**Valid**
	Z.5	**0,191**	**0,782**	**Valid**
	Z.6	**0,191**	**0,715**	**Valid**
	Z.7	**0,191**	**0,567**	**Valid**
	Z.8	**0,191**	**0,727**	**Valid**

Source: Processed Data from SPSS 25

Reliability Test

As shown in Table 3.2, all variables have Cronbach's Alpha values > 0.60, indicating that the research instruments are reliable and suitable for further analysis.

Table 4.13 Reliability Test Results

Variable	cronbach alpha	Cronbach's Alpha value	Result
Islamic Financial Literacy (X1)	**0,792**	**0,60**	**Reliable**
Halal Lifestyle (X2)	**0,733**	**0,60**	**Reliable**
Saving Interest (Y)	**0,890**	**0,60**	**Reliable**
Self-Control (Z)	**0,839**	**0,60**	**Reliable**

Source: Processed Data from SPSS 25

Classical Assumption Tests

1. Normality Test

One-Sample Kolmogorov-Smirnov Test

E-ISSN: 3110-8814

		Unstandardized Residual
N		105
Normal Parameters[a,b]	Mean	.0000000
	Std. Deviation	3.18733237
Most Extreme Differences	Absolute	.079
	Positive	.056
	Negative	-.079
Test Statistic		.079
Asymp. Sig. (2-tailed)		.099[c]

a. Test distribution is Normal.
b. Calculated from data.
c. Lilliefors Significance Correction.

Source: Processed Data from SPSS 25

The results show an Asymp. Sig. Value of 0.099 > 0.05, indicating that the residuals are normally distributed. Therefore, the regression model satisfies the normality assumption.

2. Multicollinearity Test

Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	T	Sig.	Collinearity Statistics Tolerance	Collinearity Statistics VIF
1	(Constant)	-9.210	3.777		-2.439	.016		
	X1	.452	.099	.356	4.572	.000	.738	1.355
	X2	.616	.147	.340	4.174	.000	.672	1.488
	Z	.271	.094	.227	2.888	.005	.726	1.378

a. Dependent Variable: Y

Source: Processed Data from SPSS 25

The results indicate that all variables have Tolerance values > 0.10 and VIF values < 10.00, confirming that the regression model is free from multicollinearity.

3. Heteroscedasticity Test

Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	Collinearity Statistics VIF
1	(Constant)	3.854	2.257		1.708	.091		
	Z	-.025	.056	-.052	-.446	.657	.726	1.378
	X1	-.049	.059	-.096	-.832	.407	.738	1.355
	X2	.047	.088	.065	.538	.592	.672	1.488

a. Dependent Variable: ABS_RES

Source: Processed Data from SPSS 25

The results show that all variables have significance values > 0.05, indicating that no heteroscedasticity is present. Therefore, the regression model satisfies the homoscedasticity assumption.

Multiple Linear Regression Analysis

Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	-9.210	3.777		-2.439	.016
	X1	.452	.099	.356	4.572	.000
	X2	.616	.147	.340	4.174	.000
	Z	.271	.094	.227	2.888	.005

a. Dependent Variable: Y

Source: Processed Data from SPSS 25

Based on the multiple linear regression analysis, the estimated model is formulated as follows:

$$\mathbf{Y = -9{,}210 + 0.452X_1 + 0.616X_2 + 0.271Z + e}$$

The multiple linear regression analysis indicates that Islamic Financial Literacy (X1), Halal Lifestyle (X2), and Self-Control (Z) have a positive and statistically significant effect on Saving Intention (Y), both partially and simultaneously ($p < 0.05$).

E-ISSN: 3110-8814

Moderate Regression Analysis (MRA)

Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	T	Sig.	Collinearity Statistics Tolerance	Collinearity Statistics VIF
1	(Constant)	-10.398	3.877		-2.682	.009		
	X1	.514	.096	.407	5.357	.000	.736	1.359
	X2	.566	.145	.313	3.910	.000	.661	1.512
	Z	.283	.098	.237	2.895	.005	.635	1.576
	X1_X_ZC	-.007	.020	-.030	-.381	.704	.698	1.434
	X2_X_ZC	.021	.028	.060	.752	.454	.673	1.486

a. Dependent Variable: Y

Source: Processed Data from SPSS 25

Based on the Moderated Regression Analysis (MRA) results, the following regression equation is obtained:

$$\mathbf{Y = -10,398 + 0,514X1 + 0,566X2 + 0,283Z - 0,007X1Z + 0.021X2Z + e}$$

The MRA results show that Self-Control (Z) does not moderate the effects of either Islamic Financial Literacy (X1) or Halal Lifestyle (X2) on Saving Intention (Y). This is proven by the interaction significance values ($p = 0.704$ and $p = 0.454$) which both exceed 0.05. Thus, the level of self-control does not alter how these variables influence saving intention.

Hypothesis Test

1. T-Test (Partial Test)

   Based on the t-test results in the Coefficients table, the conclusions for the partial and moderation hypothesis testing are as follows:

   a. H1 (Accepted): Islamic Financial Literacy has a significant effect on Saving Intention (Sig. 0.000 < 0.05).

   b. H2 (Accepted): Halal Lifestyle has a significant effect on Saving Intention (Sig. 0.000 < 0.05).

   c. H3 (Accepted): Self-Control has a significant effect on Saving Intention (Sig. 0.005 < 0.05).

   d. H4 (Rejected): Self-Control does not moderate the effect of Islamic Financial Literacy on Saving Intention (Sig. 0.704 > 0.05).

   e. H5 (Rejected): Self-Control does not moderate the effect of Halal Lifestyle on Saving Intention (Sig. 0.454 > 0.05).

E-ISSN: 3110-8814

2. F-Test (Simultaneous Test)

ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1282.788	3	427.596	40.876	.000[b]
	Residual	1056.545	101	10.461		
	Total	2339.333	104			

a. Dependent Variable: Y

b. Predictors: (Constant), Z, X1, X2

Source: Processed Data from SPSS 25

The calculated F-value is 40.876 with a significance level of 0.000 < 0.05. This indicates that, simultaneously, Islamic Financial Literacy, Halal Lifestyle, and Self-Control exert a significant effect on Saving Intention.

3. Coefficient of Determination(R2)

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.741[a]	.548	.535	3.23432

a. Predictors: (Constant), Z, X1, X2

Source: Processed Data from SPSS 25

The Adjusted R Square value is 0.535. This implies that 53.5% of the variance in the Saving Intention variable can be explained by Islamic Financial Literacy, Halal Lifestyle, and Self-Control. The remaining 46.5% is explained by other variables outside the scope of this research model.

The Effect of Islamic Financial Literacy on Saving Intention

The linear regression analysis results show a significance value of 0.00 < 0.05 with a regression coefficient of 0.452, proving that Islamic Financial Literacy (X1) has a positive and significant effect on Saving Intention (Y). Thus, the first hypothesis (H1) is accepted. Practically, this finding indicates that a higher level of understanding among Generation Z in Surabaya regarding Islamic principles such as the prohibition of usury (riba) and profit-sharing systems corresponds to a higher intention to save in Islamic banks.

This empirical finding aligns with the Theory of Planned Behavior (Ajzen, 1991), where a good level of literacy directly shapes a positive attitude toward the behavior of using Islamic banking services. Furthermore, from the perspective of Islamic Behavioral Finance (Utami & Abdullah, 2023), financial literacy serves not merely as technical knowledge but as a form of religious awareness that encourages individuals to manage their wealth in a halal manner and avoid ribawi practices. Empirically, these results are consistent with prior studies by Az-Zahra et al. (2022) and Nurudin et al. (2021), which confirm that sharia-based financial understanding effectively increases public trust and interest in utilizing Islamic savings products.

The Effect of Halal Lifestyle on Saving Intention

Based on the regression test, the significance value is 0.00 < 0.05 with a regression coefficient of 0.616. This proves that Halal Lifestyle (X2) has a positive and significant effect on Saving Intention (Y), meaning the second hypothesis (H2) is accepted. This result indicates that the internalization of Islamic values in the daily lives of Generation Z in Surabaya is not limited to physical consumption but extends to financial management. Individuals with high halal awareness tend to actively choose Islamic banks to maintain consistency in practicing their religious principles.

This relationship can be explained through the Theory of Planned Behavior, where a halal lifestyle forms a positive attitude among respondents toward using Islamic banking products. In line with the Islamic Behavioral Finance framework, the financial decisions of this group are influenced by spiritual values to avoid usury rather than solely by rational economic considerations. Empirically, these research results are consistent with the findings of Mustaidah & Sadiyah (2025) and Mingka et al. (2024), which state that halal lifestyle awareness exerts a major and significant influence on the younger generation's decision to use Islamic financial services.

The Effect of Self-Control on Saving Intention

In testing the third hypothesis (H3), a significance value of 0.005 < 0.05 is obtained with a regression coefficient of 0.271. This result confirms that Self-Control (Z) has a positive and significant effect on Saving Intention (Y), thereby accepting the third hypothesis. In practice, the stronger the self-control capacity possessed by the respondents, the more capable they are of setting aside income and resisting immediate consumerist impulses to achieve long-term financial goals.

Within the framework of the Theory of Planned Behavior, self-control represents perceived behavioral control, which is an individual's confidence in their ability to manage their funds. Aligned with the Islamic Behavioral Finance perspective, this psychological aspect acts as an important moral shield that helps individuals avoid wasteful behavior (tabzir) and implement the principle of

E-ISSN: 3110-8814

prudence in Islam. These empirical findings are in line with studies by Darmawati et al. (2025) and Gunarto et al. (2025), which conclude that self-control contributes significantly to shaping a future orientation and healthy financial behavior among the younger generation.

The Effect of Islamic Financial Literacy on Saving Intention with Self-Control as a Moderating Variable

The moderated regression analysis results reveal an interaction significance value of 0.704 > 0.05 with a negative coefficient direction. This proves that Self-Control (Z) does not moderate the effect of Islamic Financial Literacy (X1) on Saving Intention (Y), leading to the rejection of the fourth hypothesis (H4 is rejected). Empirically, the influence of Islamic financial literacy on saving intention is direct. Individuals with a solid understanding of sharia principles maintain a high intention to save regardless of whether their self-control capacity is high or low. The non-significant negative coefficient merely indicates a potential weakening effect that is statistically negligible.

Based on the Theory of Planned Behavior (Ajzen, 1991), this phenomenon occurs because Islamic financial literacy plays a dominant role in shaping attitudes (attitude towards the behavior), whereas self-control functions as an independent factor (perceived behavioral control) that influences intention directly rather than interacting with literacy. This finding is not entirely aligned with studies by Nesia & Sartika (2024), Ramdan & Supriyono (2023), and Alshebami & Aldhyani (2022), which successfully identified a moderating effect. However, these results are highly consistent with research by Sylvia, Sudarno, & Sabandi (2024), which confirms that among younger demographics or Generation Z, financial literacy tends to directly determine financial decisions without relying on a controlling variable.

The Effect of Halal Lifestyle on Saving Intention with Self-Control as a Moderating Variable

According to the moderated regression test, the interaction significance value between Halal Lifestyle (X2) and Self-Control (Z) stands at 0.454 > 0.05 with a positive coefficient direction. This indicates that Self-Control does not moderate the effect of Halal Lifestyle on Saving Intention, resulting in the rejection of the fifth hypothesis (H5 is rejected). Although the positive coefficient suggests a tendency for self-control to strengthen the relationship between the two variables, this reinforcing effect proves to be statistically insignificant. The respondents' commitment to a halal lifestyle is already powerful enough to directly drive their intention to save in Islamic banks without requiring further activation from self-control.

Within the framework of the Theory of Planned Behavior, a halal lifestyle successfully shapes positive individual attitudes independently, while self-control acts as a supporting factor that influences intention separately. A discrepancy in results is found when compared to the study by Istichomah & Meidiaswati (2025), which focused on the sandwich generation a group facing heavier financial pressures that strictly require the interaction of self-control. Conversely, the findings of this study strongly echo the work of Nesia & Sartika (2024) on young workers in Nganjuk, reinforcing the conclusion that within early productive age groups, lifestyle influences saving intention directly without needing to be moderated by self-control.

CONCLUSION

Based on the results of the analysis and discussion, this study concludes that Islamic financial literacy, halal lifestyle, and self-control each have a positive and significant effect on Generation Z's intention to save in Islamic banks in Surabaya. Thesefindings indicate that improving Islamic financial literacy, encouraging the adoption of a halal lifestyle, and strengthening self-control can increase Generation Z's intention to save in Islamic banks.The moderation analysis, however, shows that self-control does not moderate the relationship between Islamic financial literacy and saving intention, nor between halal lifestyle and saving intention. Instead, self-control acts as an independent predictor that directly influences saving intention. Therefore, efforts to increase Generation Z's intention to save in Islamic banks should focus on strengthening these three factors, as they directly contribute to saving intention.

REFERENCES

Az-Zahra, K. N., Andriana, I., & Thamrin, K. M. H. (2022). Pengaruh Literasi Keuangan Syariah Terhadap Minat Menabung Di Bank Syariah Dalam Perspektif Syariah (Studi Pada Mahasiswa S1 FE Universitas Sriwijaya). Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah, 5(4), 1801–1809. https://doi.org/10.47467/alkharaj.V5i4.1995.

Darmawati, D., et al. (2025). Pengaruh Kontrol Diri dan Orientasi Masa Depan Terhadap Perilaku Finansial Sehat Generasi Muda. Jurnal Ekonomi dan Perbankan Syariah.

Dimock, M. (2019). Defining Generations: Where Millennials End and Generation Z Begins. Pew Research Center, 17, 1–7.

Gunarto, D., Satoto, E. B., & Wijayantini, B. (2025). Pengaruh Pendapatan Orang Tua, Teman Sebaya, Dan Kontrol Diri Terhadap Minat Menabung Siswa

E-ISSN: 3110-8814

SMA Baitul Arqom Balung. Platform Riset Mahasiswa Akuntansi, 7(2).

Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2013). Multivariate Data Analysis (7th ed.). Upper Saddle River: Pearson Education.

Ishlakhatus Sa'idah, Eka Liyana, Nurul Laily, & Amaliah Aryani. (2025). Perilaku Konsumtif Gen Z Di Era Digital: Studi Kasus Di Kabupaten Pamekasan. Da'wa: Jurnal Bimbingan Penyuluhan & Konseling Islam, 4(2), 95–106. https://doi.org/10.36420/dawa.v4i2.655.

Lucas, D. B., & Britt, S. H. (2003) dalam Haryono, R. (2022). Pengaruh Pengetahuan, Religiusitas Dan Kepercayaan Terhadap Minat Menabung Di Bank Syariah. Journal of Comprehensive Islamic Studies, 1(1), 133–156. https://doi.org/10.56436/jocis.v1i1.95.

Marsela, dan Supriatna. (2025). "Gaya Hidup Hedonis, Dan Self-Control Terhadap Perilaku Konsumtif Pada Gen-Z." Efektor 12 (1): 87–101. https://doi.org/10.29407/e.v12i1.25133.

Mingka, A. F., Syahriza, R., & Syakir, A. (2024). The Influence of Halal Lifestyle and Digital Technology on Gen Z's Decision to Use Islamic Banking Services. Serambi: Jurnal Ekonomi Manajemen Dan Bisnis Islam, 6(3), 261–270. https://doi.org/10.36407/serambi.v6i3.1447.

Mustaidah, Z., & Sadiyah, M. (2025). Pengaruh Halal Lifestyle, Literasi Keuangan Syariah Dan Kepercayaan Terhadap Minat Menabung Di Bank Syariah. Jurnal Tabarru': Islamic Banking And Finance, 8(1), 266–278. https://doi.org/10.25299/jtb.2025.vol8(1).21946.

Nesia, I. L. N. H., & Farahiyah Sartika. (2024). The Influence of Lifestyle and Financial Literacy on Saving Behavior with Self-Control as a Moderating Variable: A Study on Young Workers. Jurnal Ilmiah Ekonomi dan Bisnis.

Negara, S. D., A. B. Susanto, dan C. D. Lestari. (2022). "Financial Knowledge and Saving Intentions Among Young Adults." Journal of Financial Studies 10 (2): 45–58.

Nofsinger, J. R. (2005). Psychology of Investing (2nd ed.). Upper Saddle River: Prentice Hall.

Nurudin, N., Arifin, J., & Ma'ruf, A. (2021). Pengaruh Tingkat Pendidikan, Literasi Keuangan Syariah, Dan Kebudayaan Terhadap Minat Menabung Santri Kota Semarang Dengan Religiusitas Sebagai Variabel Moderasi. El Mudhorib: Jurnal Kajian Ekonomi Dan Perbankan Syariah, 2(1), 1–19. https://doi.org/10.53491/elmudhorib.v2i1.79.

Rahim, S. H. A., Rashid, R. A., & Hamed, A. B. (2016). Islamic Financial Literacy and Its Determinants Among University Students: An Exploratory Factor Analysis. International Journal of Economics and Financial Issues, 6(S7), 32–35.

Raszad, S. E. F., dan E. Purwanto. (2021). "Faktor-Faktor Yang Mempengaruhi Perilaku Menabung (Studi Pada Mahasiswa Perguruan Tinggi Negeri Di Kota Surabaya)." Jurnal Ilmiah Manajemen Ubhara 3 (2): 51. https://doi.org/10.31599/jmu.v3i2.966

Remund, D. L. (2010). Financial Literacy Explicated: The Case for a Clearer Definition in an Increasingly Complex Economy. Journal of Consumer Affairs, 44(2), 276–295. https://doi.org/10.1111/j.1745-6606.2010.01169.x.

Restike, K. P., Presasti, D., Fitriani, D. I., & Ciptani, M. K. (2024). Pengaruh Literasi Keuangan, Perilaku Pembelian Impulsif, Dan Gaya Hidup Terhadap Penggunaan Shopee Paylater Gen Z. Jurnal Akuntansi Bisnis, 22(1), 100–113. https://doi.org/10.24167/jab.v22i1.11609.

Safira, R., Sugianto, S., & Harahap, R. D. (2023). Pengaruh Kepercayaan, Kemudahan, Dan Manfaat Digital Payment Sebagai Alat Pembayaran Terhadap Perilaku Konsumtif Individu Dengan Digital Savvy Sebagai Variabel Moderating. Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah, 5(6), 2859–2878. https://doi.org/10.47467/alkharaj.v5i6.3694.

Siregar, S. (2013). Metode Penelitian Kuantitatif. Jakarta: Kencana Prenadamedia Group.

Sugiyono. (2013). Metode Penelitian Kuantitatif, Kualitatif, dan R&D. Bandung: Alfabeta.

Sylvia, I., Sudarno, S., & Sabandi, A. (2024). Financial Literacy and Saving Decisions Among Younger Demographics. Journal of Educational and Behavioral Economics.

Gaya Hidup Hedonis, Dan Self-Control Terhadap Perilaku Konsumtif Pada Gen-Z. Efektor, 12(1), 87–101. https://doi.org/10.29407/e.v12i1.25133.

Utami, W., & Abdullah, A. (2023). Flexing Dalam Pandangan Islamic Behavioral Finance. Jurnal Ilmiah Ekonomi Islam, 9(3), 3502. https://doi.org/10.29400/jiei.v9i3.9206.

Wibowo, W., & Ayuningtyas, F. (2024). Generasi Z Sebagai Konsumen Masa Depan: Karakteristik, Preferensi, Dan Tantangan Baru. Buana Komunikasi (Jurnal Penelitian Dan Studi Ilmu Komunikasi), 5(2), 90–99.

https://doi.org/10.32897/buanakomunikasi.2024.5.2.3937.